

ABSTRACT

Frédéric LAUGRAND

«Angakkuuniq» et « ilisiqsinig » Réflexions préliminaires sur l'agression chamanique chez les Inuit du Nord canadien

Summary: This paper based on various ethnographical materials gathered in various areas of the Canadian North is about the offensive function of Inuit shamanism. The author directs his attention on the role of the shaman in the reproduction of disorder and conflicts between families. Even if the recent history and with it the multiplication of social disparities has contributed to the differentiation of shamanism and sorcery, these practices belong to the same symbolic complex. Inuit shamanism looks like a deeply unstable system and the shaman as a resource person at the same time as a permanent threat for his own society. This ambivalence explains the attitude of the elders who, while positively valuing shamanic traditions, still strongly resist today the idea of a return to these practices.

Keywords: Inuit, shamanism, witchcraft, symbolic system.

Joséphine TEORAN

Mashteuiatsh: Analyse d'un conflit interne chez les Pekuakamiulnuatsh

Summary: Beyond the traditional conflict between white and autochthones, cleavage between traditionalists and progressists took an increasing importance, these last years, in the reserve of Mashteuiatsh. In an original way, it is a movement of mothers which struggle against the Bands Council judged too progressist. But behind this rather traditional innermost depth, a third quasi racial tension between Métis and "True Amerindians" cross right through the Community and reveal this major tension between opening to the white world or directing itself towards a strong identity fold.

Key words: Métis, Innu, traditionalists, progressists.

Laura CASO BARRERA

Guerre et factionnalisme entre les Itzaes durant la période coloniale

Summary: This paper analyzes the relationship of war, migration and factionalism among the Itza Maya, since the end of the classic period until 1712. The internal problems amongst the Itza "parcialidades" derived in the abandonment of their cities and their migration to other places. During the colonial period, the Itza kingdom established relationships of alignment and conflict with the Maya fugitive towns like Tipu. With other Maya people as were the Manche Chol, Lacandon and Petenacte, the Itza were in constant confrontation and war. These battles were conducted to control the Itza borderlands, to obtain valuable resources such as salt, cacao, vanilla, achiote and to take sacrificial victims for their gods. Finally this paper emphasizes the role of resistance and warfare that the Itza Maya implemented against the Spanish invaders, which in 1697 took control over their city. The Itza Maya had to develop new warfare tactics to avoid direct confrontation with the Spaniards. These strategies have been poorly analyzed until now.

Keywords: Mayas, Itzaes, war, resistance.

Jacques MALENGREAU

Fractures sociales et liens solidaires intracommunautaires dans les Andes septentrionales du Pérou

Summary: This contribution defines the breaking lines between a rural Andean community of Northern Peru and segmented groups who at the same times compose, divide, and run over it. Those divisions are analyzed through the regrouping of land, the providing of collective social services as the development of enterprises who reflect commercial and particularistic interests. Breaking lines and solidarity ties form

together a subtle equilibrium where, according to the circumstances, neighborhood, particular action and common origin are in opposition or, at the contrary, in correspondence. The community and the territory around which it reproduces and reconstructs itself permanently is the stake of oppositions between those who identify themselves to a common space where ascendance, residence and common action overlap, and those who make from their sole affirmation of being *hijos del lugar* or "sons of the place", the pretext to gain private benefits of a material order. At the same time, the development of segmented including familiar ties, independently of the communitarian territory, narrows the spaces of solidarity and reinforces the competitiveness between them in favor of commercial interests.

Keywords: social divisions, common action, land relations, Peruvian Andes.

Javier RODRIGUEZ MIR

Nous et les autres Relations conflictuelles et hostiles dans les sociétés des Matacos De Las Lomitas

Summary: This article deals with the subject of conflicting relationships in the societies of Matacos. In order to understand the violent and hostile relationships, the author analyzes not only the way the Matacos understand an ideal society, but also their vision of the "others" and who is assigned to this category by them. Indeed, it is from an image that is projected in the "Other", with negative values, that intra or intertribal relationships of hostility is generated by means of reciprocal accusations. It is in this sense that the intertribal relationships lead us to the subject of war. The war entails important aspects that gives an account of the Matacos 'world-view (notion of "human being", its alterations, metamorphosis, participation to believes different, etc.) that should not be left aside in order to analyze in an integral way such a complex and important phenomenon like the war. This paper is part of a more extended research based on field-work carried by the author from 1992 to 1997 among communities of Matacos located in northern Argentina. _

Keywords: Wichi-Matacos, alterity, war, conflicts.

Mélanie CHAPLIER

Le conflit à la baie James. Pour une anthropologie de la nature dans un contexte dynamique

Summary: For more than thirteen years now, the Cree Indians of Quebec face an important transformation of their environment due to the hydroelectric development of their territory. The aim of this paper is to look upon this conflict and its historical roots according to the so-called "anthropology of nature H. Because more than a conflict between two different cultures, the antagonism is also about two natures, differently conceptualized. We need then to develop an anthropology of nature for such dynamic context to understand the ontological basis of this conflict as much as its contemporary expression, mixing the local with more global aspects of the question.

Key words: nature, Cree, development, social change.

Olivier SERVAIS

Des conflits de cessions de terres aux modalités de gestion du changement symbolique Résistance ou conversion des Anishinaabek au christianisme

Summary: Analyzing the resistance to Christianity by the Anishinaabek of the North American Great Lakes region in the 19th and 20th centuries, the author describes the conflict between Canadian government and the natives on land's possession. He brings the light four ideal-typical Amerindian types of figures. These figures reveal four different strategies aimed at both the cognitive management of religious belonging and ideological positioning in relation to an Amerindian lifestyle. In doing so, the author sheds light on the limits of this typology and the need to interpret it diachronically. This basically empirical synthesis reveals three different sorts of implementations of a religious *bricolage* in a context of symbolic mutations and profound identities, and even different political model of symbolic mutation's management.

Keywords: Christianity, resistance, land's possession, Canada, Anishinaabe.

Charlotte PLAIDEAU

La guerre néopentecôtiste contre le démon afro-brésilien. Lorsque conflit et alliance constituent les deux faces d'une même pièce

Summary: Since some years, the Brazilian religious landscape is characterized by a "spiritual war" led by the neopentecostals against the afro-brazilian cults, whose gods the orixàs - are openly demonized. More than just a simple fight for adepts on a more and more competitive and plural religious market, this controversy seems to announce a type of religious cohabitation that contrasts with the past. While making of the exorcism the ritual setting of their actions, the neopentecostals would contribute to recognize the existence of the orixàs and operate a relative inclusion of the afro-brazilian cults in their universe of beliefs, even though what they integrate of the Other is above all his difference. Consequently, they are distinguishing themselves from the bastidian "logic of cut" that characterized the interactions between catholicism and afro-brazilian cults, in which the "mask 'syncretism" hid, most of the time, a displayed superiority and an absence of cultural exchange; on a background of intolerance and provocation, the neopentecostal gait would announce a more egalitarian religious configuration, in which the groups in conflict mutually legitimize their identity and their entry in modernity.

Keywords: neopentecostism, afrobrasilian religions, religious conflict, syncretism.

Barbara TRUFFIN

Droits autochtones amazoniens et droit officiel équatorien: une opposition culturelle? Le cas des Runa et des Shiwars

Summary: The distinction between indigenous law and State law constitutes a paradox for the constitutional recognition of indigenous rights. "Is it possible to differentiate Amazonian indigenous laws from Ecuadorian State law on the basis of cultural criteria?" This is the issue discussed in the present contribution. The analysis of two cases drawn out runa and shiwar daily lives conduct to the conclusion that it is impossible to give an affirmative (1) or a negative (2) answer to the question raised by the constitutional text. In order to escape from an impossible debate, we choice to interrogate the constitutional formulation of the distinction between "systems" of state and indigenous laws (3). This way out should allow us to reflect, in a renewed manner, on the relationships between different "rights" and different "cultures" in the Ecuadorian Amazon (4).

Keywords: legal anthropology, indigenous peoples rights, constitutionalization, Ecuadorian Amazon.

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